

NEW ENGLAND ANTI-SLAVERY CONVENTION.

The Annual New England Anti-Slavery Convention will be held in the city of Boston, on Wednesday and Thursday, May 25th and 26th; which we earnestly hope will be attended, from every part of New England, by the old and long-tried friends of the Anti-Slavery Cause, and by those who, younger and fresher in the good work, are emphatically to be relied upon for continuing and upholding it to its sure and perfect triumph.

The Convention will assemble at 10 o'clock of Wednesday, the 25th, at MERCHANT HALL, in Summer street, at which place all the meetings of the Convention will be held, excepting that on Wednesday evening, when the Convention will assemble at the Music Hall, Summer street.

Friends of the Anti-Slavery movement, whatever the place of their residence, are invited to attend, and will be cordially welcomed.

Among the speakers at the Convention, the following are expected: WM. LLOYD GARRISON, WENDELL PHILLIPS, THOMAS W. HIGGINSON, CHARLES C. BURLEIGH, CHARLES L. REMOND, PARKER PILLSBURY, EDWARD QUINCY, E. H. HEWWOOD, J. MILLER McKIM, WM. WELLS BROWN, ANDREW T. FOSS, STEPHEN S. FOSTER, HENRY C. WRIGHT, and others.

In behalf of the Board of Managers of the Massachusetts Anti-Slavery Society,

FRANCIS JACKSON, President.

ROBERT F. WALLACE, Sec. Sec.

ANNUAL MEETING OF THE American Anti-Slavery Society.

PHOTOGRAPHIC REPORT BY JAMES M. W. TERRY.

The Twenty-sixth Anniversary of the American Anti-Slavery Society commenced at the Assembly Rooms, Broadway, on the morning of Tuesday, May 10. A large company of the friends of the slave was present, gathered together from various sections of the country, including very many from New England, and from Pennsylvania and other States.

The meeting was called to order at half-past 10 o'clock by WM. LLOYD GARRISON, President of the Society, who read the fifth and part of the fifteenth chapter of Exodus.

Rev. A. D. MAYO, of Albany, then offered an impressive prayer to the God of the oppressed.

FRANCIS JACKSON, of Boston, then read the Treasurer's Report, as follows:

Annual Account of the American Anti-Slavery Society, from May 1, 1858, to May 1, 1859.

To balance from last year..... \$2,459 04
By Agents..... 5,739 93
By Publication of Pamphlets..... 11,322 32
To publication (sale of Pamphlets)..... 104 09

\$13,885 45

By Standard and Office Expenses..... 7,511 62
By Agents..... 5,739 93
By Publication of Pamphlets..... 11,322 32
By balance to new account..... 2,452 65

\$13,885 45

E. E. New York, May 1st, 1859.

FRANCIS JACKSON, Treasurer.

I have examined the several items of which the above account is composed, and find the same to be correct, with the proper vouchers and transfer of balances from the previous year. J. S. GIBBONS.

The report was laid on the table, for consideration at a subsequent meeting.

The President then said—Whatever the upholders and spoilers of slavery in our land may say, the heart of universal humanity always responds to the principles and sentiments of liberty, and always rises in rebellion against any proposition for enslavement.

Outside of the United States, take the judgment of the world in regard to our slave system, and it will fall like a thunderbolt upon it. Europe, whatever may be the despotism which there prevails, is unwilling to have a chattel slave on its soil; and, consequently, Europe is competent to sit in judgment upon America, and to send over its testimony against our gigantic and unparalleled iniquity. I never yet knew an American who did not claim the right to speak his mind in regard to Russian, Austrian, and Neapolitan despotism, and in regard to tyranny in all parts of the world, out of our country; and, therefore, it is perfectly legitimate for any man, or body of men, in Europe, to speak their minds as freely in opposition to the sin of American slavery, and against the perpetuating of the worst despotism to be found in the world.

I wish, before the speaking commences, to read two or three very short addresses which have come to us recently from the old world; and it is due to those who have sent these addresses over to this country, that they should be read at this Anniversary. The first is a very brief, but excellent, address from the inhabitants of Warrington, England, and its neighborhood, to the inhabitants of the United States.

Mr. Garrison then read the letter, which we have already published. At its conclusion, he said: 'The next is an address, not from the "infidels" of Belgium, but from the Protestants of Belgium, unless they are infidels for espousing the cause of the poor and needy, and those who have to help them. This is addressed, also, we have already published.'

I have but one other foreign testimony to give, said Mr. G., in addition to those I have already read. It comes from a high source—namely, from the great leader of the friends of Italian liberty. It is dated 'London, March 21, 1851,' and oh! how wide a contrast is presented by this letter of Mazzini to the blameworthy and reprehensible conduct of Kosuth, during his visit to this country, in reference to slavery!

The letter of Mazzini was then read, after which, Mr. Garrison presented the following series of resolutions:

Resolved, That if transforming rational and immortal beings into merchandise and perishable property be not a sin of the first magnitude, and a crime of the deepest dye, then crime and sin nowhere exist on earth, and there are none to be called to repentance.

Resolved, That, conceding to Southern slaveholders the right to hold slaves on Southern soil; and affirming that they may, and in many cases, do, exercise this right in accordance with justice, humanity, and the spirit of Christianity, is tantamount to a vindication of slavery universally; and, therefore, in advocating the re-establishment of the slave system wherever it has been abolished at the North, the South acts with strict logical consistency, and cannot be met or answered, except by those who maintain the inherent sinfulness of slaveholding, under all circumstances.

Resolved, That they who have no moral objection to the existence of slavery at the South, can have none to its existence at the North; and all such, by their constant defence of the slaveholder from the imputation of criminality, are, as far as in them lies, preparing the way for the introduction of slavery into every free State.

Resolved, That between the recognition of the slave as a man, endowed by his Creator with an inalienable right to liberty, and therefore entitled to immediate and unconditional emancipation, and the denial of his common human nature, and his association with cattle, swine and other property, there is no half-way ground.

Resolved, That the enormities of slavery are so multitudinous and appalling—in its annihilation of all human rights, its sacrifice of all parental and filial ties, its contempt for all the laws of God, its disregard of all the commands of the Gospel—that to resist its immediate and total abolition is the most comprehensive method of extending and perpetuating the kingdom of Satan, and opening the flood-gates of all iniquity.

Resolved, That the friends of the enslaved in this land have nothing to retract or modify in regard to their charges against the holders of slaves or their abettors—against the American Church, and the clergy of the country generally—against the political parties and their leaders—against the American Constitution and Union; based on those charges are, and have been, upon a broad foundation of facts which cannot be refuted, and which still remain unchanged.

Resolved, That we cordially accept the taunting admonition of Southern slaveholders, 'Mind your own business,' as it is our business to see that we neither oppress nor connive at oppression; that we reduce to practice the 'self-evident truths' of the Declaration of Independence; that we 'hide the outward, and bewray not him that wanders'; that we make our soil free to every fugitive slave who stands upon it; and that we cleanse ourselves from all blood-guiltiness.

Resolved, That it is the wildest incoherence, on the part of the South, in one breath to charge us of the North with meddling with that which does not concern us, and for which we are not responsible, and in the next to remind us of the pro-slavery constitutional guarantees we have given her, and insist on our fulfilling them to the letter—requiring us to allow the slave-hunter to seize his victims in any part of our Northern domains—to recognize slave property as valid as any other property in all the Territories of the Union—to perpetuate a slave representation in Congress—to guarantee the suppression of every slave insurrection, even by the strong arm of the National Government, if need be—to consent to the admission into the Union of as many slave States as can be created, and however created—and to aid in the extension of slavery by the acquisition of new territory, obtained whether by purchase, bribery, perfidy, invasion or conquest.

Resolved, That it is the rightful business and imperative duty of the people of the North, without delay, to withdraw themselves from their present alliance with the Southern traffickers in human flesh—to proclaim the unnatural and guilty compact between the free States and the slave States at an end—and to take such measures for the formation of a Northern Union as shall be in accordance with the principles of justice, humanity, and impartial liberty.

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Resolved, That it is the rightful business and imperative duty of the people of the North, without delay, to withdraw themselves from their present alliance with the Southern traffickers in human flesh—to proclaim the unnatural and guilty compact between the free States and the slave States at an end—and to take such measures for the formation of a Northern Union as shall be in accordance with the principles of justice, humanity, and impartial liberty.

Resolved, That the enormities of slavery are so multitudinous and appalling—in its annihilation of all human rights, its sacrifice of all parental and filial ties, its contempt for all the laws of God, its disregard of all the commands of the Gospel—that to resist its immediate and total abolition is the most comprehensive method of extending and perpetuating the kingdom of Satan, and opening the flood-gates of all iniquity.

THE LIBERATOR.

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Resolved, That the friends of the enslaved in this land have nothing to retract or modify in regard to their charges against the holders of slaves or their abettors—against the American Church, and the clergy of the country generally—against the political parties and their leaders—against the American Constitution and Union; based on those charges are, and have been, upon a broad foundation of facts which cannot be refuted, and which still remain unchanged.

Resolved, That we cordially accept the taunting admonition of Southern slaveholders, 'Mind your own business,' as it is our business to see that we neither oppress nor connive at oppression; that we reduce to practice the 'self-evident truths' of the Declaration of Independence; that we 'hide the outward, and bewray not him that wanders'; that we make our soil free to every fugitive slave who stands upon it; and that we cleanse ourselves from all blood-guiltiness.

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PRINTERS;
21 Cornhill Boston.

THE SLAVE.

At night, within a cabin low,
A slave lay brooding o'er his fate;
His heart was filled with deepest woe,
For his sad suffering people's state.

He thought of all the tender ties
That once had bound his soul to life,
Of the young wife whose mournful eyes
Had power to calm his spirit's strife.

He thought of her as far away,
Tolling beneath a salar sun,
Without one hope, one cheering ray,
To soothe her when her task was done.

Wildly he tossed his arms in air,
And, springing from his filthy stall,
He cursed the power that bound him there,
To live and toil and die a thrall.

Out from his cabin door he strode,
Beneath the cold, unlighting sky,
Dark, bitter thoughts his spirit goad,
And fill his soul with agony.

Madly he smote his fevered brow—
Hear me, ye ever burning lights,
And thou, Oh, Earth! hear my firm vow,
To gain my people's long-lost rights.

Hear me, O, Heaven! and grant me strength
To deal the vengeance long delayed,
And let the oppressor feel at length
The Hand of Wrath cannot be stayed.

Yet how could he, a helpless slave,
Do battle with the mighty State?
Where could he find the power to save
His people from their wretched fate?

In thought profound, and lofty mood,
Upon the silent stars he gazed,
A noble type of man he stood,
With naked brow, and head upraised.

And while he pondered, lo! 'tis morn,
Wide o'er the hills the night spreads fast,
And loud resounds the driver's horn,
A shrill, commanding, threatening blast.

With fearful power that sound resounds
Upon his startled senses broke,
And, like an airy bubble burst,
His visions fled beneath the stroke.

He saw his utter helplessness,
Surrounded by his powerful foes,
With none to heed his deep distress,
Or listen to his people's woes.

He saw his friends with brows of care
To their sad labors haste along,
And with a look of dark despair
He joined the weary, toil-worn throng.

Thus many a bleeding heart is crushed,
And many a noble spirit bowed,
And many a voice in silence hushed,
That might have swayed the listening crowd.

Great God! and shall it ever be
That shall man forever thus abuse
The power that's given him by Thee?
For purer, higher, nobler use?

Shall man forever trample down
Thy glorious image in the dust,
Yet bow in impious prayer, and own
That Thou art good, and great, and just?

Oh! quell in him the lust for gain,
And turn his sinful heart to Thee,
So shall he loose the captive's chain,
And let the oppressor go free.

Bedford, May 1, 1859.
For the Liberator.
SLAVES' PRAYER.
O God! look down and see
Outraged Humanity
'Neath the oppressor's rod
Give ear, O God,
To the despairing cries
Which ever rise
From thy down-trodden sons,
And helpless ones,
Whose hope is alone in Thee.
Oh! set us free!
Thou who pour Pharaoh's hosts
Didst whirl beneath the wave,
And Israel save
From their oppressor's power,
In darkest hour,
Baring thy mighty arm,
To shield from harm
The chosen of thy heart,
Let us not always
Ground down by Tyranny,
Victims of giant wrong.
Thou know'st how long
Our heavy load we've borne
Of grief and scorn,
Our heavy load of shame—
Our very name
A nation's idle jest,
While on us rest
A nation's fraud and force!
Without remorse
They tread us in the dust:
Our hopes are crushed;
Yet our sad souls to Thee
Despairingly
Still turn, for only Thou
Canst help us now!
Let us not seek in vain
Thy help to gain.

Let not thy righteous ire
Rain down avenging fire
Upon each tyrant's head!
Though we have bled,
We ask not blood for blood!
Let not a flood
Destroy, as when of old
Thine eye beheld
The world's increasing crime!
Spare for a time!
Alas! their cup is filled,
Their ruin will be,
Will be thy own proud hearts!
Thy vengeful darts
Shall fall upon them. They
Who erst did prey
Upon us, soon shall feel,
Yes, sorely feel
Thy chastisement, and we
Shall yet be free!
To Thee the glory be,
To Thee, to Thee,
A. GIBBS CAMPBELL.

DEVOTION.

As dawn in the sunless retreats of the ocean,
Sweet flowers are springing no mortal can see,
So still in my soul the deep prayer of devotion,
Unheard by the world, rises silent to thee.

STERLING'S ADVICE.

In silence mend what ill deforms thy mind;
But all thy good impart to all thy kind.—J. Sterling.

The Liberator.

MISCELLANEOUS SELECTIONS.

THE MEETING AT THE CITY HALL ON TUESDAY EVENING.

The adjourned meeting to hear the address of Wm. S. Bailey, Esq., of Newport, Kentucky, was called to order by the Chairman, H. E. Prentiss, Esq., and J. H. Perkins, Esq., was appointed Secretary.

Messrs. A. G. Wakefield, George Kent and John S. Kimball were appointed a Committee to report resolutions expressive of the sense of the meeting.

The Chairman, after having stated the object of the meeting in some felicitous remarks, introduced Mr. Bailey to the audience as a true and tried champion of freedom on slave soil.

The speaker proceeded to give an interesting and graphic account of the toils, sacrifices, and sufferings which he and his family had endured in their efforts to maintain the freedom of speech and of the press in Kentucky. His property and press had been burned. He had been assaulted by mob violence, his life threatened, and his character defamed; he had been harassed by groundless suits at law, and by the combined and persistent efforts of the slave power to withdraw the patronage of the business community. As the result of it all he was in debt some three thousand dollars. He had come to New York to ask aid of the friends of freedom, to discharge that debt, and to purchase a new press.

He said he had maintained his ground against all opposition for nine years, and his paper was the only one now published in New York, and the country had elected to all the offices save one, anti-slavery men.

His wife and children, of whom six were daughters, were good type-setters, and his own family carried on nearly all the business of the office. Mr. Bailey said he would swing his hat for Mr. Bailey, his wife, and ten children; whereupon the chairman called for three cheers, which were given by the audience with right good will. Notwithstanding the unfavorable weather, the hall was well filled. Subscriptions to Mr. Bailey's paper, the Free South, and donations were received, and a committee appointed to wait upon our citizens generally to give them an opportunity to aid this free soil press in the South. The Committee on Resolutions reported the following, which were adopted.

H. E. PRENTISS, Chairman.
J. H. PERKINS, Secretary.

Resolved, That we recognize in Wm. S. Bailey, Esq., of Newport, Kentucky, an earnest and consistent friend of freedom, and of free institutions; that we honor him for his adherence to conscience and to duty, in contending manfully, as he has done, under many adverse circumstances, for the rights of all men, black or white; that we greet his newspaper, the Free South, established on a free soil, as a light shining in a dark place; and that we cordially welcome him within our borders as a true representative of the industrial interests of our common country.

Resolved, That we believe with our Southern brethren of the Revolution, as expressly declared in the preamble to certain resolutions in Georgia, and substantially in all other slaveholding colonies of the Confederacy, and as embodying the true spirit of '76, that 'Slavery is an unnatural practice, founded in injustice and cruelty, and highly dangerous to our liberties as well as lives, debasing part of our fellow-creatures below men, and corrupting the virtue and morals of the rest.'

Resolved, That we believe with the eloquent modern orator and patriot, Carl Schurz, of Wisconsin, that 'The despotic spirit of slavery and mastership combined pervades the whole political life of the South, like a liquid poison; that the system of slavery has subjugated all, master as well as slave; that you cannot deny one class of society the full measure of their natural rights without imposing restraints upon your own liberty; and that therefore we are ready to any system of law that will enlighten public opinion, and rightly to influence and direct public action, in the Southern section of our Union.'

Resolved, That as slaveholders often say to us of the North, 'Why have you not yet taken up arms against those who have enslaved you, and not fight us manfully at a distance?' Why agitate at the North, where slavery does not exist, when the South is your true field of labor?—we rejoice to find that a hardy son of the 'Buckeye State' has taken up the glove, and given, in a kind and manly way, an effective way, the desired battle on Kentucky soil.

Resolved, That in view of the pecuniary sacrifices made by Mr. Bailey, in support of the cause of free thought, free speech, and a free press and free labor, we cheerfully commend him to the generous sympathy and kind assistance and action of all among us who are accustomed to devise liberal things, and to do good and communicate as others have need, and as they have the opportunity and ability.

Resolved, That as 'faith without works is dead, being alone, we will show our faith by our works,' by proceeding to take up, in the manner the meeting may now determine, a collection or subscription (one or both) in aid of our friend, Mr. Bailey.

At the request of a number of ladies of our city, Mr. Bailey delivered a second address, at the City Hall, last evening, which was listened to by a large audience, and was highly interesting.

Persons who may wish to communicate with Mr. Bailey, who has so fearlessly beard the monster Slavery in his den, will please address, 'William S. Bailey, Newport, Ky.'

One of the oldest and most highly esteemed merchants of this city, (says the Boston Transcript,) was recently introduced to the President of the United States, and that officer immediately informed the gentleman that the people of Boston were 'pugnacious set.' History tells of certain officials in a former age who entertained a similar opinion of the residents of Boston; but, in the lapse of time, the people of this 'village,' jealous of their rights, and looking with contempt upon weak and wicked men in high stations, occupy a higher place in the annals of that period than those who scorned them. George the Third and Lord North were of the same opinion of Bostonians in 1775-76, that James Buchanan expressed in April, 1859.

Where is the charter freedom gave
To lands where speeds Ohio's blood,
Which guarded from the foot of slave
The soil once wet with patriot blood?

Was it for this our fathers bled,
And left their graves as patriot mounds—
From trans-Atlantic wars fled,
Here trembling crowd, like whining hounds?

Is it a crime on freedom's soil
To aid the man who would be free?
Shall we denounce far distant spots,
Ourself hunt men to slavery?

Ye pilgrims to Old England's Tower,
Who freeze before the slave and wheel—
Rude rules none of brutal power
The dungeon, screw, judicial steel:

INDIAN CIVILIZATION.

Remarks of Eli K. Price—Speech of an Indian Chief.

SPEECH OF ELI K. PRICE.

A public meeting, highly respectable in character and numbers, took place in the Hall of Pharmacy, on Monday evening last.

The Hon. Eli K. Price presided, and on taking the chair, said he had called the meeting at the request of a Committee of an Association being now formed to aid the Indians. It can best bring your minds to a consideration of what you will hear by a introductory remarks. It is now more than two hundred years since white civilization began to settle in this country, and since they have been driving the Indians backward, until now they are beyond the Mississippi; and we are driving them hence towards the Rocky Mountains; and again from the Pacific coast they are driven eastward, and by these proceedings it will not be long before they will have the fastnesses of those mountains for their shelter and protection.

All this has been done in the name and right of Christian civilization. It is by the right of discovery and settlement by Christian nations, that they assume the prerogative of an exclusive right to the land they seize and occupy. It is the only legal title that is recognized by all the Courts of the States and United States, and by which we hold all our western lands. He paid them, and obtained their consent to yield what the colonists then needed. When the present national government was organized, George Washington as its first President, in 1790, by written conferences with the Indians, secured the United States, coterminous by the Thomas Jefferson as Secretary of State, and promised the Indians a just and paternal protection, and that their lands should never be taken from them without just compensation made to them for the soil to be ceded to the government, and only to the government. That has been the theoretical policy of the government, and our friends are generally wise and humane, as are also generally the officers of the government and the army of the United States.

Yet the white man has been too cunning in his dealings with the Indians. The Indian never had actually outlined, and he could not have been so easily contracted in their simplicity, they have always been perishing between consuming fires.

This process we have witnessed generation after generation, and we are now growing old, and doing nothing to purge the nation or our hearts of this evil. We are not to be deceived by the reports of those who only reach us from a remote frontier. Yet are the outrages of robbery and murder, which are incessantly committed, perpetrated by our fellow-citizens, by our nation, and we cannot escape a responsibility for them.

But how to reach and mitigate the wrongs has been the difficulty. So distant, so helpless themselves, as we have believed, so beset with selfish and wicked men, whom no law, human or divine, can reach, and so far from the reach of law, and so hopeless one. The humane have given but a barren sympathy, and good men and women have suffered through long lives a sense of sharing in a national sin, helpless to relieve the sufferer or their own consciences from a participation in guilt.

I cannot but believe that the time has come when the humane have given but a barren sympathy, and good men and women have suffered through long lives a sense of sharing in a national sin, helpless to relieve the sufferer or their own consciences from a participation in guilt.

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You are capable of goodness, of charity; I appeal to your Christianity; you can save the Indians if you give them your Christianity, your money, your good ways; if you are Christians, bend your knees to-night to God, and tell him you will try and save the Indians.

The preamble and articles of association of the Philadelphia Indian Aid Society, were next read, which were ordered to be printed for circulation among the citizens.

The following resolution was then unanimously agreed to:

Resolved, That this meeting recommend to the Philadelphia Indian Aid Association, that they use their influence with the United States government to effect a peaceable settlement of the difficulties now existing between it and the various tribes on our frontiers.

SEAMEN AND THEIR FRIENDS.

We believe the American Seamen's Friend Society has now been some thirty or forty years in operation, during which period it has sustained missionaries in home and foreign ports, distributed a good many books and tracts, raised and spent considerable money. We presume its officers and managers are worthy men, and that the Society does some good, and would like to do more.

And yet—the truth must be spoken—the average character of American seamen is now lower than it was the day the Society was organized, while the need of moral and political friends was never greater than now. For of all the abused, belabored, outraged classes of men on God's foot-stool, the men who sail American vessels, under American officers, with the American flag flying over their heads, are the most mauled, maimed, mangled, and abused.

Of course there are noble and striking exceptions; but the general case is as above stated. Of course, too, the seamen trained under the discipline we have had to undergo, and who are now being reduced in order to introduce a foreign Power, and again put Hayti under the control of an European sovereign. To refute these charges, without proceeding to violent measures—for it is said that the government are aware of the movements of their sailors, and are endeavoring to suppress them, Gifford, addressed a large assemblage at Croix des Couquets. In addition to the inhabitants of the city and neighborhood, many persons were present from Port au Prince. The speech is so much to the purpose, and as it gives a fair view of the policy and position of the government, I think it well worth sending you. It is as follows:—

SPEECH OF PRESIDENT GIFFORD.

Three months ago the northern army entered your city, your property and persons were respected; no one had cause of complaint. How could it have been otherwise; that numerous army, abandoning their homes and families, were on the way to fight for justice, the people, and respect for private property.

We triumphed, for God led us to the capital and not a drop of blood was shed. How, then, my friends, can it be that I who led this army, having ventured my life and my family—how can it be that I should spoil you of your property. Believe not this hideous lie; they who assert it are the enemies of peace, who, to advance their criminal ambition would throw our country into confusion and anarchy. No, citizens, your estates are safe, and no one is so powerful as to despoil you. He who possesses an acre of earth is as surely a proprietor as he who holds a hundred. The land of the first is as safe as that of the last. Each may cultivate his estate according to his will and enjoy its proceeds without fear of oppression. This government will protect your welfare; it will see each citizen happy, rejoicing with his family in the pleasures of peace and tranquility. The government labors for your good; it labors for your peace, and whatever you may gain is yours alone; I hope to see you all landed proprietors.

Up to the present date you know how the army has been recruited. All above the age of fifteen were enrolled in the army, and twenty years of military service were due to the State. But the twenty years is a lifetime; and many of the soldiers, after twenty or thirty years of service, are recruited without order, at all times, by the caprice of any officer. This system destroyed agriculture and industry; the inhabitants, often obliged to leave their work in the midst of harvest, to go to the front, and finally left the fields and vineyards to the weeds and thorns, the government has resolved to require but nine years of service from each individual, after which they are free to labor for the welfare of their own families.

In regard to the soldiers at present under arms, it is already a great misfortune to all who have served the State for so long a time. A great number have already demanded and obtained their discharge. These discharges are the rewards for service and fidelity for those who have earned the right of repose. Well, the demon who seeks to deceive you spreads the false report that the government disbands the army to place it in the hands of foreigners. Madmen! They do not see that their own good sense must reject such rumors. What! do not each soldier that obtains his discharge become incorporated in the National Guard, and does not the National Guard choose its own officers? What stronger guarantee would you have, my friends, than the National Guard watch over all; and again, my friends, my father, General Giffard, fought for independence and the liberty of the land. I, his son, have fought for liberty, for justice, for equality, and for the republic, sacred to all. Do you believe, then, that I should allow the sons of heroes, who died for the liberty of Hayti, that we can bring upon you, upon ourselves, a foreign yoke? No! God knows it, you do not believe this. They desire you—they think to sow dissension in our midst, by exciting the black against the mulatto, the mulatto against the black. Was not a negro our common mother? are they not brothers? Think that about us thousands of our brothers groan in slavery—think that the whole world look upon us while the oppressors of our race rejoice in our misfortunes, to make firmer the bonds of slavery. Let us remember that Hayti is the only land upon earth free to the black and the mulatto. I count upon your good sense and the purity of your hearts. As for the wretches whom the government know well, but against whom she will only proceed after having endeavored to recall them by means of kindness and persuasion; let them consider themselves warned this day. If they persist in their culpable acts, they shall be delivered to the tribunal; and, if the law strikes them, the government will see the law executed without pity.

Men and brethren! think of these things.

CHIEFTY TO SEAMEN.

Almost every paper that we take up contains items of cruelty and barbarity to seamen, perpetrated by masters of vessels on their crews, a very great, and it is evident, growing evil. The last case that has come to our notice is that of Captain Ephraim Pendleton, of Bath, Me., master of the schooner Park, who has been arrested at San Francisco, on a charge of having treated his sailors with horrid cruelty, and having killed one of them, named Williams, kicked him, chained him to an uncomfortable position, placed him where he could be washed by the cold sea water, and deprived him of food and rest until the poor fellow died. The inhabitants of San Francisco were terribly exasperated by the facts, and a mob of several thousand men attempted to take him from the ship, in order to hang him to a lamp-post, but he was safely landed in jail.

However right and reasonable it might seem to give to the seamen exclusive authority over their vessels on the high seas, yet the practical application of that doctrine is not without objectionable results. It serves to screen from investigation and punishment many acts of brutal cruelty.

In a late number of the London Times, we find that in the twelve months from June, 1857, to June, 1858, there were admitted into the Northern Hospital at Liverpool upwards of a hundred and fifty patients, suffering at the time of their admission from injuries or maltreatment at the hands of their officers.

The law of nations, as it stands at present, forbids the English courts from calling the conduct of the seamen to account, though both parties, the injured and the injurers, may be within its jurisdiction, except in cases when the act has been perpetrated within British waters. If a seaman has been killed or maimed by the officers of a foreign vessel while on the high seas, though that vessel afterwards enter a British port, bringing with it a corpse, the seaman, the maimed seaman, the captain who maintained him, and the witnesses of the transaction, and though the maimed seaman be deposited in a British hospital for medical treatment, yet no British court, nor anybody else on British ground, has any lawful jurisdiction in the case, and the only chance which the sufferer has of bringing the perpetrators to redress is by suing in some foreign court.

The following resolution was then unanimously agreed to:

Resolved, That this meeting recommend to the Philadelphia Indian Aid Association, that they use their influence with the United States government to effect a peaceable settlement of the difficulties now existing between it and the various tribes on our frontiers.

And that if a sale is made, the wife is entitled, not in sales of real estate, to her dower, but to the full value of the property of which she is deprived. This is a step towards a practical assertion of the men's rights, which is worth all the loaves and fishes which disgusted crowds have ever received. Let women be adequately protected in their persons and property, to become militia officers, barristers, politicians, and office-holders, if they desire, as a free woman will, the distinction which may be conferred by travelling out of the duties which were born. The statute of Michigan which they specially copied in every other State.

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